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Skilled Nursing for the Family of Moderate Means?" at the Detroit convention two years ago.

I can see no reason why such a plan could not be made to work out and to meet the need, which certainly does exist, of providing skilled nursing for the people of moderate means, at a price which they are able to pay, which, let me repeat, is the real object of this discussion.

THE HIPPOCRATIC OATH

By MARY CADWALADER JONES

For some years past a modified version of the Hippocratic Oath has been administered by me, in my capacity as chairman of the Advisory Board of the New York City Training School for Nurses, to the graduating class at their annual commencement, and a sketch of the history of the oath itself may be interesting. Dr. John G. Curtis, professor of physiology at Columbia University, published such a sketch in 1902, together with a translation of the oath, and I gladly avail myself of permission to quote his words, as I certainly could not improve on them:

"The ancient Greek writings commonly called 'The Works of Hippocrates of Cos' were judged even by ancient Greek critics to be really by various authors. The truth of this conclusion is plain to modern scholars. These writings have probably existed as in some sort a collection since the early days of the Alexandrine library, near the beginning of the third century B.C.; and the composition of the several writings may safely be referred to the fifth or fourth century. Which of them are truly works of the famous physician whose name they bear is quite uncertain, as no direct contemporary testimony exists. Modern critics can only sift internal evidence, and compare the views of earlier critics, ancient, perhaps, but often naïve or biased. Many writings in the collection, however, are plainly as old as Hippocrates, if not older. He was born in 460 B.C.; died, probably, in 377 B.C., and was a worthy of the great period often styled that of Pericles. There is no proof, however, that Hippocrates was ever at Athens, though he was known there; and scarcely anything is known of his life with certainty.

"One of the most famous writings of the Hippocratic collection is that entitled 'The Oath.' It is probably at least as ancient as Hippocrates, but that he composed it can neither be affirmed nor denied. Traces of its widespread influence occur in history; and by means of it modern physicians still hand down the traditions of their calling to those about to receive a medical degree. The ancient words do not accord with

the changes wrought by twenty-two centuries in men, beliefs, and manners; but no modern words can be nobler, and the ancient thoughts are vital to the modern oath. The following is a translation of the Greek original into English: ‘I swear by Apollo the Physician, and Æsculapius, and Hygeia, and Panacea, and all the gods and all the goddesses—and I make them my judges—that this mine oath and this my written engagement I will fulfil so far as power and discernment shall be mine.

“‘Him who taught me this art I will esteem even as I do my parents; he shall partake of my livelihood, and, if in want, shall share my goods. I will regard his issue as my brothers, and will teach them this art without fee or written engagement if they shall wish to learn it.

“‘I will give instruction by precept, by discourse, and in all other ways, to my own sons, to those of him who taught me, to disciples bound by written engagement and sworn according to medical law, and to no other person.

“‘So far as power and discernment shall be mine, I will carry out regimen for the benefit of the sick, and I will keep them from harm and wrong. To none will I give a deadly drug, even if solicited, nor offer counsel to such an end; likewise to no woman will I give a destructive suppository; but guiltless and hallowed will I keep my life and mine art. I will cut no one whatever for the stone, but will give way to those who work at this practice.

“‘Into whatsoever houses I shall enter I will go for the benefit of the sick, holding aloof from all voluntary wrong and corruption, including venereal acts upon the bodies of females and males whether free or slaves. Whatsoever in my practice or not in my practice I shall see or hear, amid the lives of men, which ought not to be noised abroad—as to this I will keep silence, holding such things unfitting to be spoken.

“‘And now if I shall fulfil this oath and break it not, may all the fruits of life and of art be mine, may I be honored of all men for all time; the opposite, if I shall transgress and be forsworn.’”

Dr. Curtis, in his comments, said:

“Hygeia and Panacea were daughters of Æsculapius.

“The abjuration of lithotomy in the oath contains the only mention thereof made in the Hippocratic collection. The ancient practitioners of medicine freely practised operative surgery; and no certain cause can be assigned for their refusal to cut for the stone. It has been shrewdly guessed, however, that the cause lay simply in the formidable dangers of a rude and uncertain procedure.”

It is interesting to notice the clause limiting instruction in the

science of medicine to the sons of the physician and of his teacher, and to disciples bound to him "according to medical law." This shows how ancient is the idea of the close corporation, which, spreading out into every field of learning and art, produced the various powerful guilds of the Middle Ages.

The medical school of Columbia University held its first graduating ceremony in 1812. The oath was given on that occasion and, to the best of Dr. Curtis's knowledge, has always been given since. It is also given in some American medical schools, but not in others and, from what I can gather, does not seem to be frequently administered in Europe.

At the annual commencement of Columbia University the following version, made by Dr. Curtis, is used for the graduating class of the College of Physicians and Surgeons:

"You do solemnly swear, each man by whatever he holds most sacred:

"That you will be loyal to the Profession of Medicine and just and generous to its members;

"That you will lead your lives and practise your art in uprightness and honor;

"That into whatsoever house you shall enter, it shall be for the good of the sick to the utmost of your power, you holding yourselves far aloof from wrong, from corruption, from the tempting of others to vice;

"That you will exercise your art solely for the cure of your patients, and will give no drug, perform no operation, for a criminal purpose, even if solicited, far less suggest it;

"That whatsoever you shall see or hear of the lives of men which is not fitting to be spoken, you will keep inviolably secret.

"These things do you swear? Let each man bow the head in sign of acquiescence.

"And now, if you shall be true to this, your oath, may prosperity and good repute be ever yours; the opposite, if you shall prove yourselves forsworn."

Some years ago I heard Dr. Curtis administer this oath at one of the Columbia University commencements, and it struck me as so impressive that I wondered if some form of it might not be of use for the graduates of the New York City Training School. I therefore made a modified version, and before giving it for the first time I added a few remarks by way of introduction, as follows:

"Until very recently women have had so little part in any actual competition with men that they have been exempt from many rules by which men are governed, but the old order is changed, and, with a

share of men's honors and rewards, we must also be prepared to accept their responsibilities.

"The trained nurse necessarily occupies in the household a position of confidence compared to which even the physician's is secondary. She is there at all times, while his visits are occasional; by day and by night all that goes on, in the sick-room and outside it, must almost inevitably be known to her.

"It is to the credit of your profession that, so far as I know, the knowledge thus gained has never been abused, but there is a feeling, not general, perhaps, but wide-spread, that nurses gossip, more or less, in one house about what has happened in another.

"As you all know, doubtless, some of the medical schools administer to their students when they graduate what is known as the oath of Hippocrates. That great physician lived more than two thousand years ago, and scholars think that this oath may have been old even in his day. The gods by whom the ancients swore have been discarded, but duty and honor are immortal.

"I will now ask you to listen to a version of the Hippocratic oath, modified to suit your profession, and when you have heard it, to accept its obligations and to observe them faithfully:

"You do solemnly swear, each one by whatever she holds most sacred

"That you will be loyal to the physicians under whom you shall serve, as a good soldier is loyal to his officers;

"That you will be just and generous to all worthy members of your profession, aiding them when it shall be in your power so to do;

"That you will lead your lives and practise your profession in uprightness and honor;

"That into whatsoever house you shall enter, it shall be for the good of the sick to the utmost of your power, and that you will hold yourselves aloof from all temptation;

"That whatsoever you shall see or hear of the lives of men and women, whether they be your patients or members of their households, you will keep inviolably secret, whether you are in other households or among your own friends.

"If you accept these obligations, let each one bow the head in sign of acquiescence.

"And now, if you shall be true to your word, may prosperity and good repute be ever yours; the opposite, if you shall prove yourselves forsworn."

Conscience and self-respect will naturally lead an honorable physi-

cian or nurse to fulfil these provisions even if they have not been formulated, but to bind oneself by a solemn obligation, in the presence of witnesses, gives, in my opinion, useful moral support against possible future temptation.

HOSPITAL CARE FOR THE ADVANCED AND INCURABLE CASES OF CONSUMPTION *

By S. H. CABANISS, R.N.

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FOR some few years past, the pens of the scientific and philanthropic have busied themselves to such an extent with tuberculosis, that very few among the learned, or unlearned, remain absolutely ignorant of the causes, methods of treatment and prevention of the White Plague. But the foolhardy indifference and negligence of the public, of the great mass of humanity, continue to a degree beyond what seems explicable to the more thoughtful few.

If the truth of the trite saying, "Fore-warned is fore-armed" be not warped and threadbare from the test of time, surely tuberculosis must soon disappear along with other deadly but vanquished foes of human health and weal.

The tremendous educational work being carried on in the widespread tuberculosis campaign *must* compel attention and with it, the interest and coöperation of the public. This will lead to suitable provision for the consumptive in every phase of society.

Already by the aid of the press, the tuberculosis exposition, lectures, etc., there are very few who are not familiar with the nature of the disease, and some approved methods of prevention and cure. All of this educated public sentiment has led to the establishment of numerous sanatoria throughout the country, yet the demand for such care for the victims of pulmonary tuberculosis continues to be most inadequately met.

The wealthy and even the people of moderate means need concern us comparatively little at the present time, in so far as individual cases in their own homes are considered. The chief difficulty with such cases is in securing prompt diagnosis and, in some few instances, in gaining faithful and intelligent coöperation with doctor and nurse in combating the malady.

* Read at the International Congress on Tuberculosis, Washington, D. C.